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SERMON FROM MATTHEW V. 13.

BY THE LATE REV. HENRY A. WORCESTER.

"Ye are the salt of the earth; but if the salt hath lost its savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men."

THE general spiritual sense contained in these words is, that the affection of truth from the Lord constitutes the Church; but not the truth without its affection, for such truth is barren and useless.

"*Ye are the salt of the earth.*" These words were addressed by the Lord, not to the miscellaneous multitudes, but to his disciples who had come up to him on the mount.

His disciples were chosen to represent his Church upon the earth, or all such persons as have an affection for the doctrines and truths which he taught. In an individual man, they represent those interior affections of the internal man which prompt him to desire spiritual instruction from the Lord. The earth signifies the universal Church in the natural world, or, what is the same thing, all of the inhabitants of the earth, considered in relation to the angels of heaven.

Such being the signification of the disciples to whom these words were addressed, and such the signification of the earth, we will proceed to state what is signified by the disciples being "*the salt of the earth.*"

Salt, like other correspondences in the Word, has *two* significations, a good one and a bad one. When used in a good sense,

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it signifies the desire of truth for good, or the desire of good for truth. It signifies that which is the medium of their conjunction. In a bad sense, it signifies the conjunction of the false with evil. A natural image of this is seen in the union which takes place between oil and water by the medium of salt. Separately, oil and water will not unite, but by the medium of salt they unite together in one mass. Now, water signifies truth, oil signifies good, and salt represents that which is the medium of uniting them together in the life of men.

"Salt is used to render food savory, and in this may be seen another striking correspondence; for all natural food corresponds to spiritual food; and as natural salt increases the relish and desire for the one, so that spiritual affection, which it represents, is nothing more than a desire for the other." Salt is also a promoter of thirst, and water corresponds to truth. Salt, therefore, corresponds to an affection or desire of truth. To a certain degree it is good for the ground as a manure, principally from its attractive qualities, thus imbibing moisture from the atmosphere, which promotes the growth of plants. Ground, or earth, corresponds to the Church, because it receives the seeds of vegetables, as man receives the seeds of truth; and he imbibes nourishment from the spiritual atmosphere, as the ground does from the natural atmosphere, in proportion to the affection and desire which has been awakened within his mind. From this signification of salt as the emblem of the affection of truth for good, we are able to understand many interesting passages of Scripture.

It must, however, be borne in mind that this, like other correspondences in the Word, is used in both a good sense and in a bad sense. And it may be interesting to adduce some examples of both instances.

In the representative Church of the Jews, it was commanded, "*that every offering of a cake should be salted, and that upon every offering there should be the salt of the covenant of Jehovah.*" By cake and offering, which is sacrifice, is signified worship; and salt is called salt of the covenant of Jehovah, because, by covenant is signified conjunction. Again, it was commanded that, "Every oblation of thy meat-offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat-offering; with *all* thine offerings thou shalt offer salt." Since salt signifies the desire of conjunction between good and truth, the reason is obvious why every sacrifice which represented worship was required to be salted with salt.

Again, the Lord says, (Mark ix. 49, 50,) "Every one shall be *salted* with fire; and every sacrifice shall be *salted* with *salt*; *salt* is good, but if the salt be without saltness, wherewith will ye season it? Have salt in yourselves." Fire signifies love. Every one's being salted with fire, signifies that every one shall desire from genuine love; every sacrifice shall be salted with salt, denotes that the desire derived from genuine love must be in all *worship*; salt without saltness, signifies desire from some other love than what is genuine; to have salt in themselves, denotes to have the desire of conjoining truth to good.

Knowing the spiritual signification of salt, we are able to see the spiritual meaning of the following passage in the 2d Kings, ii. "And the men of the city (Jericho) said unto Elisha, behold, I pray thee, the situation of this city is pleasant, as my Lord seeth; but the water is *bad*, and the ground barren. And he said, bring me a new cruise and put *salt* therein; and they brought it to him. And he went forth unto the spring of the waters, and cast the salt in there, and said, thus saith the Lord, I have healed these waters; there shall not be from them any more death or barren land. So the waters were healed unto this day, according to the saying of Elisha, which he spake."

By Elisha (as by Elias) was represented the Lord as to the Word, and by waters are signified the truths of the Word; by the waters of Jericho are signified the truths of the Word in the sense of the letter, in like manner by the going forth of the waters. To apply it to our own states, the waters of Jericho represent all the knowledges of truth which we have received from the Word, and which are stored up in the memory, which are esteemed of little value; and the mind is barren, so long as we remain under the influence of our natural hereditary loves; but when we begin to have a desire for doing good from spiritual affection, then is fulfilled what was represented by the prophet casting salt into the waters; for by salt is signified the desire of truth to good, and the conjunction of both, whence comes healing. Then this internal spiritual desire to appropriate the truth to life, to unite it to good, and to manifest it in act, gives relish to the truth, which, till then, was insipid, and fruitfulness to the life, which, till then, was barren of all real spiritual good.

We will now adduce some passages in which salt is used in the *opposite* sense, in which, instead of the desire of truth to good, it denotes evil desires, or the conjunction of the false and the evil. "Cursed is the man that maketh flesh his arm; he shall not see

when good shall come ; but shall dwell in parched places, in a *salt* land, which is not inhabited." (Jer. xvii. 5, 8.) To make flesh his arm, denotes to trust in *self*, thus in one's own proprium, and not in the Lord. And whereas the proprium consists in loving self above God and the neighbor, it is the love of self which is thus described. Whence it is said, that he shall not see when good shall come, and that he shall dwell in parched places and in a *salt* land, entirely covered over with salt, that is, in filthy loves and their desires, which have destroyed the truths and goods of the Church.

Again, (Zephaniah ii. 9) "It shall be as Gomorrah, a place left to the nettle, and a pit of *salt*, and a waste to eternity." A place left to the nettle, denotes the ardor and the burning desire of man from the love of self ; a pit of salt, denotes the desire of what is false, which, inasmuch as it destroys truth and good, is called a waste to eternity ; it is said it shall be as Gomorrah, since by Gomorrah and Sodom is signified the love of self.

Another interesting passage we will adduce by way of confirming what has been said. It is related, after the escape of Lot from Sodom, that "*his wife looked back behind him, and became a statue of salt.*" It is to be remembered that the characters in the Scriptures are all representative of principles, doctrines, and states of the Church in man. The principle which Lot represents, is the sensual or the external principle of men, which, as long as it is conjoined to the rational and spiritual, which was represented by Abraham, is good, but when it becomes separate from the spiritual, and is under the dominion of the love of self, which was represented by Lot's separating himself from Abraham, and pitching his tent towards Sodom, then it is exposed to temptation and to destruction through the hereditary evils and lusts. Lot and his family represent this principle.

When the husband and the wife are introduced in connection, they have a separate signification, one representing the state of the will, the other that of the understanding. Lot here represents the will or the orderly state of the sensual principle of man as to affection. His wife represents the corresponding state of the understanding, as formed by the doctrines which man has imbibed and received into his understanding while under the influence of this state of affections. In ourselves, to apply it, Lot represents that state of affections from which we act in childhood and early youth. Those affections, in themselves, are good and orderly, and as long as they are under the control and the

dominion of parental authority, of reason, and a good conscience, it is well with us ; but when they are under the dominion of the love of self, and thus separate and cut loose from the influence of authority and the dictates of conscience, then are we exposed to that destruction from the depraved passions and lusts of the natural man, which was represented by the danger of Lot to destruction in Sodom. The wife of lot represents the state of our understanding at this time, or more specifically, the doctrines and the precepts of the Church which we have been taught during our childhood, before our own reason was formed and mature, but while we were in a state of subjection to others, and under the influence of the appearances of truth, like children. Lot's wife represents this sensual state of the understanding, or that state of, or kind of, understanding, which we all have, in early life, of spiritual truth. Our ideas then are all conformable to the letter of the Scriptures, to mere appearances and representations of spiritual realities. As we advance in life, and are left to ourselves, and are exposed to the temptations from the hereditary evils and lusts of our depraved natures, we are then like Lot in Sodom. Then we first begin to feel those reproofs and awakenings of conscience, that desire to escape from the dominion of the depraved sensual appetites and passions, which was represented by the warning of the angels to Lot, to arise and escape for his life. If we then close our eyes against the truth, and harden ourselves against the entreaties of love, we are given over to that destruction from the slavery of sense and the dominion of passion and lust, which was represented by the destruction of Sodom by fire and brimstone. But if, on the contrary, we yield obedience to the dictates of conscience, and follow the guidance of spiritual truth, and like Lot, when led by the angels, look not back, nor turn to the right hand or to the left, we shall escape in safety to the mountains, or we shall come into the exercise, and the opening of that rational and spiritual degree of the mind, from which we can look down upon all the dangers and temptations from which we shall have escaped ; and like Lot in safety on the mountain, looking back on the city of Sodom enveloped in the smoke of a furnace, we shall see the destruction from which we have escaped, and praise God for deliverance. If, indeed, it shall have been ours to escape, how many of those who were once with us in the same state, who set out with us in the journey of life, who were exposed to the same temptations and trials, who were spiritually our companions in Sodom, will have been left behind, will have given themselves up

to the dominion of the depraved appetites and sensual passions of our degenerate nature, till they are overwhelmed in the common destruction.

Lot's wife represents the understanding of man as formed by a knowledge of the doctrines of spiritual truth as they are first taught and learned by us in childhood and youth, before we have come into the exercise of spiritual affections. She represents this literal understanding of the Scriptures, or that state of the understanding as formed by it. She escaped from the common destruction of the city of Sodom, and so long as she follows Lot, who is led by the angels, she is in safety, but when she averts herself from him, and looks back behind him, she becomes a *statue of salt*.

It is here proper to remark, that salt is useless when *alone* ; its use is in being a medium of *conjunction* between other things. So, when it was used in the rites of worship in the representative Church, it was not offered *alone*, but other sacrifices were seasoned and sprinkled with it. When used in conjunction with other things, it has a good signification, when by itself alone, a bad one. A land sown or covered with salt is the emblem of barrenness.

By Lot's wife becoming a statue of salt, is signified that state of mind in which we live in mere external obedience to the literal commands and precepts of the Word. When we do indeed follow the dictates of conscience and perceptions of truth, as she followed Lot out of Sodom, so far as to restrain the external out-breakings of evil affections and sensual passions, but still we "look back" upon this state as one that is in itself desirable, one from which we are restrained from indulging only through fear of destruction. We look to the doctrines of the Church and to the literal sense of the Scripture, and restrain and govern our lives by that, through the fear of an arbitrary punishment. We have no internal spiritual affection, no love that prompts to follow on to know the Lord, but we remain *internally* in a similar state to that in which we were at first, while *externally* we have put on the profession and the form of a religious life. And when exposed to the light of truth, to the judgment of the other life, how many will be found in this state ; who have a name to live, while they are dead ; who are looking back to Sodom, and are restrained from returning thither only through the fear of destruction, an arbitrary punishment ; who are, spiritually, statues of salt, with faces turned towards Sodom.

Salt, then, has a good signification and a bad one. In a good sense it signifies the desire of truth to be conjoined to good in life. In a bad sense it signifies the desire of the false to be conjoined to the evil of life.

"*Salt is good*," signifies the desire of truth to good. But the opposite sense is signified by "salt which hath lost its savor;" of which it is said, "it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men."

In making an application of the doctrine it becomes us, individually, to inquire how it is with ourselves—to look into our own states and see whether we are indeed being actuated by that affection, that desire of truth to good, which is "the salt of the earth," or whether "the salt has lost its savor."

It is the desire of truth to be conjoined to good in life, which is the salt of the earth, and which is the life of the Church. And it is only so far as we are actuated by this desire, and are in effort to bring forth the doctrines of the Church into life, and make them the forms and the means of good to others, that we are really of the Church. This desire must first operate in us as *individuals*. It must cause the doctrines which we have received into our understandings to come forth into life—to be united to charity. It must be allowed to effect a union between our understandings and our wills—a conjunction between the knowledge of truth and the works of charity. And so far as we are thus actuated, so far as this desire is really operative in our lives, and does effect such a union, we shall be used as mediums in the Divine Providence, of effecting such a conjunction in others. A true *society* of the New Church is composed of such individual members, who are in effort to bring forth and unite their knowledge of the truth to good in life; in each one of whom there is such a ruling desire; who are individually salted with the fire of love to the Lord, and whose every sacrifice, or act of worship, is salted with salt, or springs from this desire to bring forth and conjoin truth to good in some form of use.

Would we know whether we are thus vitally bound to the Church, and have this salt in ourselves, we must often look into our motives of action, and see what is the *end* for which we desire to know the truth, and what *use* we make of that which is already known. The effect of this desire will be, to continually promote a thirst for a fresh supply of truth, and then an effort to conjoin it to good in some form of use to others. It creates an active, living state of mind and of life—an onward and a progressive

course — a thirst for more knowledge — a desire to appropriate it to life — dissatisfaction with present attainments — but a reaching forward to higher and holier states of perfection and order.

But if, on the other hand, we think and converse only about doctrines in the abstract, without an effort to bring them into life, if the knowledge of them is suffered to remain only in the head, and we feel no desire to conjoin them to good in the various forms of use in life, the "salt has lost its savor," it is good for nothing. Unless we are in daily effort to live better, to overcome our evils, and to subdue our depraved propensities, to conjoin the truth to good, we are *looking back*, and shall become as statues of salt. The evil affections which we are indulging will ultimately exclude the truth from our minds, and our "salt will be good for nothing, but to be cast out, and trodden under foot of men."

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#### ERRORS OF EDUCATION.

(Continued from p. 362.)

WHEN we consider the quantity of intellectual labor imposed upon the juvenile mind, it seems as if it was regarded as a kind of steam-engine which is incapable of exhaustion or fatigue. It has been justly said, that children are "educated to death;" for it is literally and wofully true. We can hardly conceive of greater folly and cruelty, than is daily practised on this subject; not alone on account of present pain and suffering, but deeper and more lasting results.

Consider the tender and delicate organism of the child's body. The fine and sensitive structure of its germinating mind is not less liable to injury. The mind is as truly an organized substance as the body. And its tissues are not less sensitive to rough usage. All its forces are, if any thing, more nicely balanced, and suffer more from a disturbance of a just equilibrium. The mental circulation is not less dependent for its healthy condition upon proper nutriment and exercise, than is that of the body. Body and mind correspond the one to the other, as the effect to its cause. If we have physical digestive organs, it is because we have mental or spiritual digestive organs, in which analogous processes take place. All power in the natural world is from the spiritual world. The power or capacity of the natural body, is entirely due to the mind

or spirit, whatever be its functions. Without mind, every thing physical is but a lifeless clod. And the soul is in the *whole* body, and immediately and constantly the life of the whole body. Should it be withdrawn from a single fibre, that fibre would immediately cease to live.

And such is the relation between mind and matter, or between the soul and its material organ and encasement, that the nicely balanced forces of the latter, are as dependent upon those of the former, as the working of an engine is upon the condition of its steam. Our involuntary breath, whether short and tacit, or otherwise, depends, in a great measure, upon the nature and depth of our thoughts. How a simple change of feeling suddenly sends the blood coursing through the capillaries of the face, covering it with blushes, or drives it from the surface, leaving the pale lineaments of death. How every thought and feeling speaks through the eye, and in the expression of the countenance. How soon care and anxiety destroy the tone of the muscles, and furrow the skin with premature wrinkles. Even the hair is said to have turned white through the influence of some strong emotion, in a very short period of time. All know that the excitement of pleasant anticipations sometimes, in part or entirely, destroys the appetite. We have no reason to doubt that every thought, feeling, or emotion, has its influence upon our physical frame. We break down under the influence of too much mental excitement, of whatever kind, as certainly as the boiler explodes when the steam becomes too much heated. And a want of a proper degree of mental activity, on the other hand, is, in its results, not very unlike the collapse. We can have a healthy mind in a healthy body, only in proportion as we maintain the nicely adjusted balance of mental and physical forces. Mind and body must act in harmony, and in constant reference to each other. For either to overdo is an injury to both. And deficiency of action in either, is a mutual subtraction of life and health. The intellectual or physical drone is but part alive. A sluggish mind will inhabit a morbid, sluggish body. But a too active mind will soon burst from the material bonds which too much confine and limit its operations, and which cannot keep pace with the rapidity of its movements, and flee from them. The material organism is shattered and rendered incapable of acting as the medium and servant of its indwelling and formative spirit, when that spirit, in activity, transcends certain just limits. Hence the precocious mind is prematurely separated from its sickly and enfeebled body,

and our brightest and most forward children are first called to leave us, especially when there is any thing remarkably unusual in their moral or intellectual manifestations. All are sufficiently acquainted with facts to confirm this statement. Such things give us lessons whose hints or instructions cannot remain unheeded with impunity. The mind cannot safely be educated without constant and careful regard to its material encasement, the body.

That the above views are correct, no true student of mind and its curiously and delicately organized casket, and of their mutual relations to each other, can, it appears to me, for a moment doubt. And still less can it be doubted, by persons of experience and observation in these things, that, in the education of children, and even of adults, these principles are almost universally disregarded. The spirit of the age, says "raise the steam, employ all the combustibles that can increase its power," "go ahead!" with little or no regard to consequences. Education is the end; it is a worthy one. The mind must be expanded, furnished, adorned, accomplished. The child must be made into something great, dazzling, wonder-working. Its present sacrifices (how great they are) of ease, comfort, happiness, and freedom, are to be abundantly requited in the distant future. Therefore all sorts of stimuli must be employed. Children must be hired, baited, coaxed, flattered, driven. And if they cannot then be induced to swallow the pill, it must be "sugared over;" a ruse, however, which does not always succeed in accomplishing the designed end, but never fails to give a lesson, not always unpalatable, in the arts of fraud and deception. Though their heads burn, and their hearts ache, they *must be educated*; the process *must* go on. If they live through it, by favor of a vigorous and naturally elastic constitution, though in reality stupefied and deprived of their natural vivacity and good common sense, yet they are entitled to their "degree" for having "gone over the course," and treasured up so *many books-full* of knowledge! If they die under the suicidal process — and the proportion that do so, sooner or later, is woefully great — the "poor infirmities of nature" must bear the blame! or, "it was the will of the Divine Providence that it should be so"! Reason, truth, common sense, must prostrate themselves before the car of the falsified Juggernaut of education.

Let us examine for a moment some of the facts of experience. And, in the first place, what amount of daily mental labor can the adult mind bear with comfort, pleasure, and the greatest profit, and without detriment to either the physical or mental organism?

This question would of course be answered differently by different individuals. But almost universal experience of those accustomed to mental labor, testifies that even the adult mind cannot be intensely occupied in study with safety to both mental and physical health, more than a few hours each day ; perhaps six is above the average. Some can bear much more than others, and we hear of those who are daily engaged in some kind of mental labor a larger part of the twenty-four hours. There are those who have risen to eminence, with four or five hours daily vigorous application ; and this, it appears to me, is as much as the average will bear without injury, or without detracting somewhat, at least, from that buoyancy and elasticity of both mental and physical state which are necessary to render labor in the highest degree pleasant, efficient, and useful. Think, then, of the practice of imposing six, eight, ten, and even in some cases twelve hours' labor upon the delicate organism of the juvenile mind ! Here is an evil which cries aloud for reform. It matters not whether this labor be voluntary, forced, or the result of over-excited imagination, or of stimulated ambition ; it equally breaks down the constitution, both mental and material, and leaves the subject of it any thing but a happy, healthy, efficient human being. Look at the race, and where can you find the person that has "*honorably*" passed through a thorough course of public school, private school, or collegiate, education, who is free from all those traces of premature decay, which are most legibly written upon the pale countenances, and enfeebled forms of so many ? And whence this great, this almost universal abuse ? It results from as great and universal ignorance, or at least disregard, of the true nature and wants of mind, and its relation to the material body.

The spiritual or mental and physical forces of our being are most nicely balanced ; the former are life, and the latter a vessel most highly receptive of life ; but their power of reception and endurance is limited. It is the soul that forms the body, and forms it as a lower degree, or ultimate habitation of itself. And the body is not a thing independent of, or separate or distinct from, the indwelling mind, as our clothes, or our habitations, are from our bodies. But our whole physical being, from the grosser muscles and bones, even to the minutest fibrils of the nervous fibres and globules of the subtlest fluid, is as really an out-birth, and only an out-birth, of our whole spiritual being, as the complex body is of its fluid material soul, the blood, in its various degrees. Every thought, every affection, then, acts upon every fibre of this lower degree of

our being. But all matter is gross, and is sluggish in yielding to the impressions of the soul ; its elasticity is limited ; the walls of its fibres burst, if over-strained ; the vessel will not contain a mind of so large amount of activity. And thus one support of the frame after another gives way under the crushing weight that is placed upon it. Partial recovery and relapse, succeed each other at shorter and shorter intervals, until the subject of the parent's ambition, and the teacher's ignorance or depravity, declines, step by step, to the infirmities and decay of premature old age, or a still more premature grave. Too much mental activity as certainly disarranges and unnerves the higher and more subtle parts of the material organism, as too much corporeal action does its grosser parts ; and the mischief occasioned by transgressing the laws of our being by errors of this kind, can never be entirely eradicated. If the child does not die during pupilage, or become palpably diseased even, the imprudence of its parents and teachers has most certainly planted the seeds which are germinating, and which will be most sure to result in premature decay, though, perhaps, after the lapse of so long an interval, that the result may be erroneously ascribed to constitutional infirmity, hereditary taint, or some other untrue cause. Why do disease and premature decline, more frequently fall upon "prize scholars," and those who have been "candidates for prizes" in our public schools, and other seminaries of learning, than upon others ? And yet the decline may not have become so palpably apparent as to arrest the attention of the parent, till years, perhaps, after the school days have past. The harmonious balance of reciprocal forces between the physical and spiritual organisms, has yielded so gradually to the wasting energies of overaction and excitement, that the progress of destruction is too much advanced for remedy, almost before we are aware that any thing is wrong. And when death has separated the victim of false views of education from all farther abuse of this kind, how unwilling are we to suppose that the efforts honestly made for the future happiness and usefulness of the child, have been the means of planting in its constitution the seeds of its future dissolution !

It has been no uncommon thing to hear mothers speak exultingly of their children ; saying, "They have a book in their hand nearly all the time," or "they are very much interested in their studies, so that they give themselves no time for amusement and recreation," or, "we can get nothing else out of them." Sometimes I have been told with a tone and manner indicative of great pleasure at the fact, "My daughter is so much engaged in

her studies, that she sits up to study late at night, and is up the first one in the morning, and over her book, and seems to think of nothing else but her lessons ;” and perhaps adding, “ she *commits* to memory with great difficulty, but is unwilling to be second in her class ;” thereby revealing the cause of her daughter’s interest in her studies, and proving that her lessons are made the occasion of other than a good wholesome moral, or intellectual, growth. One says, “ I have always remembered my school days with pleasure ; I used to *commit* my lessons with ease, (that is the common idea of education, *committing* lessons,) and found no difficulty in keeping at the head of my class ;” at the same time giving me to understand that her teacher considered her a wonderful scholar, the best in the school. Whilst another says, “ I remember the period of my education with pain and disgust. My life was a perfect drudgery, — study ! study ! study ! I could think of nothing but lessons in the day, and dream of nothing but lessons in the night. Lessons at school, lessons at home. Study, till I fell asleep over my book, and study the moment I awoke in the morning. My teacher encouraged me by flattery, or shamed me by ignominious comparisons. My parents did all they could to excite and keep up my ambition ; for they would not have me inferior in scholarship to the daughter of neighbor such-an-one ; and she, moreover, *committed* with great facility. I frequently studied when my head ached, my ears rung, and my eyes burned. I would not live my school-life over again for all the world ; no ! not if, in addition, I could exchange this sickly and enfeebled frame, with all its disease and sufferings, and dejection of mind, for the firm constitution, vigor of health and buoyancy of spirits, which I then possessed.” And yet that mother — for she is such, but of a pale and sickly offspring — is very likely pursuing the same course with her own daughters, and urging, as an argument for their effort, the history of what she was obliged to do when a pupil.

This is no fancy sketch. It is a picture, taken in whole or in parts, from hundreds and thousands of living patterns. Parents are ambitious that their children should learn all that it is possible for them to learn ; and they do not generally know, or, at least, consider, that the mind, as well as the body, is limited in its power of endurance and capacity for acquiring and retaining ; but with many, perhaps with most, the motto is, the more they study the more they must of necessity know. Teachers are ambitious to please the parents, for experience teaches that, however otherwise they may perform their duties, this is one of the first essentials to

enable them to keep their place, or their patrons. And, if quackery and deception can be practised in any occupation in life, it can be done by the ignorant and unfaithful teacher, though fearful is the responsibility of doing so. And yet it is a pretty severe test of the moral principles of any one, when the purchaser *seeks* and *prefers* a spurious article at the same price, to honestly withhold it from him; and this is most extensively the case in regard to education. If the child carries home, every day, his bundle of books, and gets a certain number of pages in each, he is going through the routine which is generally satisfactory, and the longer he is obliged to study to get his lessons, the more rapidly he is supposed to be learning, and, of course, the better the teacher; and if, on an examination, (if the parent takes the trouble to attend one, or to make one,) his darling son has learned, by oft-repeated and laborious effort, to *mouth* (for that is all he can be made to do on the system on which he is trained,) the wisdom of a Solomon, or the logic of a Webster, he is perfectly delighted with his child's progress and satisfied with his teacher. But if the child's mind has been exercised and fed only in an orderly and legitimate way, strictly in accordance with its juvenile capacity, and manifests only that degree of thought and acquisition corresponding with his years, and yet does this in a most perfect manner for its years; where is the parent that would be satisfied? The child must, at least, *appear* to possess somewhat of the learning and wisdom of manhood; and the mechanically easiest course for the teacher, indeed the only course, if he is ignorant of mind and its true education, is to qualify him for this appearance; for any body, with a little perseverance, can do this. It is easier to make a child ape the man, in various ways, before he really becomes a man, than it is to make him, in the highest degree, a *healthy, orderly, growing child*. Hence it is not so very strange that children should be forced, enticed, stimulated, and excited in various ways, as they are, to make great and rapid manly acquisitions, and that this work should be greatly overdone, for this is what best satisfies parents and others interested. Indeed, it would be impossible, in the present state of the public mind on this subject, to carry out fully, in practice, the true principles of education. A teacher who should undertake to do this would be considered as radical, ultra, and Utopian. He would, in a short time, *by his faithfulness*, teach himself out of pupils. And these are the embarrassments and discouragements of those who would engage heart and soul in the great work of education.

The parents must be informed and instructed before they will allow their children to be taught and trained in a way different from that of almost universal practice. Very few are willing to trust the formation of their children's minds to the hands of him whose views are known to be essentially different from those which have always had the confidence of mankind. For it takes so long to practically prove the beneficial results of any new course of educational instruction and training, that the parent must first be convinced of the correctness of the theory, before he will allow the experiment to be tried. The mechanic may present his new theory, and exhibit his machine at the same moment. The physician, who has the confidence of his patient, may try his experiment and then reveal his secret, and at once reap his harvest of applause, and title to future success. The husbandman may carry out any new views he may happen to entertain in any department of his husbandry; and, if successful, his neighbors will be very ready to follow his example. But he whose use is to form, or aid in the most orderly growth of, the unseen mind, requires a series of years, and perhaps even of generations, to show fully, and in the highest perfection, the truth and good practical results of his views and principles.

But to return to our topic. In sober reason, consider the mass placed before the child to be intellectually masticated, digested, and appropriated; intellectually, I say, though the child has as yet its intellect in the germ. In course of the day, so many pages of philosophy, so many pages of history, so many pages of geography, so many pages of arithmetic, &c. &c. are to be disposed of, crammed into the intellectual stomach. Never mind the nausea, the painful distension, or mental exhaustion; it is *education*, it is *storing up knowledge* for future use. "Study, study, then, child: you will feel better when you have got your lesson. A little head-ache or heart-burn will do you no harm; you will sleep it off before morning." Suppose this a physical dose, (for I know of no more appropriate term by which to designate it,) instead of an intellectual one, and imagine it to consist of enough in quantity (to say nothing of the quality) to be a full match for the masticatory and digestive powers of half a dozen men, the folly and absurdity of thus urging the child to gulp it all could not be greater, and the results of an attempt, in obedience to the commands of the parent, "to crowd down" the whole, could not be more injurious in its consequences. The tone of the intellectual stomach is as liable to paralysis by over doing, as is

that of the natural stomach ; and it as easily becomes diseased by abuse, though the consequences may not be as apparent, in the former as in the latter case, to the perception of others. And here lies our great danger. If we surfeit a child with physical food, we are almost immediately made conscious of our error by palpable effects. But the tender and delicate organism of the mind may be subject to our abuse in various ways without giving our obtuse senses any appreciable monitions of the harm we may be doing. Hence the importance of our understanding its capacity and limits and modes of nourishment and growth, before we tamper with it. Better, far better, let the mind take its own natural course of development, feeding upon such fare as unperverted nature may chance to throw in its way, in both quantity and quality, than that its organism should be distorted, weakened, and crippled and perverted, by the effects of our folly or our ignorance. For the mind of every one is subject to an interior guidance, which is infinitely better and surer, in unembarrassed freedom from all external aids, than all we, in ignorance of its true nature and capacity, can do. If we are ambitious that our child shall be qualified "to make a figure in the world," there is much more danger of our doing too much than too little, and this even for the accomplishment of our own end, to say nothing of the child's good. And this suggests another error.

Our own children are, of course, superior to all others. We see many remarkable traits manifested in them, even in their earliest infancy, which augur of future greatness. We are ambitious to make the most of their budding faculties. And we go to work with the idea of *making them into something*, instead of giving them a natural and orderly growth, which we should do. And this is probably the greatest of our errors in education, and is the parent of many more. And why need we be so irrational on this subject? We are not so insane in regard to the physical education and growth of our children. We do not say, or think, that we will make our children, as rapidly as it is in our power, into men and women, and capable of surpassing others in their physical capacities. Our end is to feed, exercise, and protect them in such a manner as to give them *present* health and enjoyment. We scarcely think of their growth even, only as we see it from month to month, and year to year, seemingly resulting from their progress in age. And yet they nevertheless grow. We do not, in selecting their food, consider what they must be qualified to eat, or may have occasion to use, after they shall have arrived at

maturity. We do not say that our children shall plough, mow, chop wood, wash, iron, and bake, in their feeble and tender years, in order that they may know how to do these things when they shall become men and women. Now, why should we be guided by ends so different in the education of the mind, from what we are in that of the body? All that we can do, and the very best we can do, in either case, let our end be what it may, is to provide the means of *present health*; and this is no more important in the one case, than in the other. And we have much, very much to do, to do this. And what is our guide in supplying, or providing for, the physical wants of our children? *When they are hungry, we feed them with food adapted to their age and physical state.* When the exercise of their limbs and muscles is a relief and a pleasure to them, we let them run, or provide them with suitable plays and exercises for the expenditure of their energies. As they grow older we gradually bend this desire and faculty for action to some useful account. If we disregard the monitions of their nature in either of these particulars, (I mean food and exercise,) we immediately witness symptoms of pain and derangement. And, if neglect is persevered in, or if wholesome food is not provided adequately to the wants of nature, it is well known that the child will avail itself of such as may happen to be within its reach, whether it be wholesome or unwholesome; and disease and physical suffering and decay may be the result.

Now, it seems to me that it is within the capacity of every reflective mind to see that analogous things are true in relation to the mind and its education and growth. The mind hungers as really as the body does. It as necessarily requires food for its health and growth. And adaptation is no more important in one case than in the other. And mental inactivity is as inconsistent with mental health and growth as is physical inactivity with physical health and growth. Watch the healthy child whose *physical* wants only are abundantly and properly supplied. Why is it unhappy? Why is it fretful, uneasy, and irritable? It is mentally starving. A story will feed it, and change that clouded brow into smiles of sunshine. Or, if it is a little advanced in years, a simple puzzle, or a sum in arithmetic, without its being considered as a task, — which would destroy the charm, — will afford immediate relief, and at the same time furnish mental nourishment, exercise, and growth. If our end, then, is to feed our children mentally, as faithfully, as constantly, and with as much discretion, as we do naturally, (and this should be our primary, indeed our only end,) we shall be most

likely to do the best thing in the best way and at the best time. We shall not let them go hungry, till they are old enough to go to school, and then send them where they will get little less than chaff, husks, and straw, or that which is no better to them, on account of its being above their mental capacity for digestion; we shall not allow them to be tasked with this or that branch of study, merely because we imagine it may fit them for some place, or may be of use to them when they shall have become men. Think of feeding the infant body with certain kinds of food with the *end* that that food may be of use to it in after years! And yet it would be no more absurd than it is to treat the mind in this way. What an idea, when we look at it rationally and in the light of analogy, to store the mind with knowledge for indefinite future use, rather than for present wants of health and growth! — the infant mind, I mean. In the practical business and affairs of life, we may, and of course must, have occasion to acquire certain kinds of knowledge for certain specific uses. To study or acquire knowledge for certain specific, practical uses, and to acquire it for the purpose of mental nourishment and growth, are two very different things. The latter is education; the former is more like learning a trade; or rather is making a practical use of the already educated *faculties* of the mind, — is making the mind perform its natural and legitimate *work*. As food taken into the stomach does not remain food, but becomes body, so knowledge, imbibed in the form of instruction for the purposes of mental nourishment and growth, when it performs its highest legitimate office, ceases in a measure to be knowledge, and becomes mind.

One of the first fruits of error, in our aim or end of education, is that of acquiring knowledge for the sake of itself. Yet we do not eat for the sake of the food, but first, perhaps, to gratify the palate, and secondly, to supply a want in the system manifested in the form of what we call hunger; and this food, nevertheless, performs the necessary function of nourishment and growth. This error of course leads us to consider what branches of study will furnish the *memory* with the largest quantity of useful material as a treasury from which to draw in after life. And yet, it must be confessed, this is not exclusively the case; there are studies which are justly regarded as necessary for the purposes of discipline; if it were not so, education would be destitute of almost every vestige of a title to its name. No knowledge is worth possessing for its own sake; much less, laboring for. In the youthful mind, if it does not feed and nourish, and, in the adult

mind, serve the same use in addition also to some practical end, it is like a nauseous, indigestible, incongruous mass upon the stomach, which is repelled as useless and unwholesome.

Nothing that is organized can be forced in its growth, or be made to grow faster than its nature. Every thing that is received into, and becomes, organic structure, does so by a fixed and unchangeable law. Food is the occasion of all growth. And food is desired and taken in obedience to a law in the structure, and goes to repair waste and build new. This is the case in vegetable organism, and animal organism; and why are not analogous or corresponding things true of mental organism? True, the plant, by care to provide the best degree and proportions of light, heat, soil, and moisture, may be made to develop with greater rapidity and beauty than under less favorable circumstances. Yet the plant, however abundantly supplied with all its nature requires, is limited in its powers of appropriation, and cannot be made to take a particle into its substance that is not in a sense hungered or thirsted for. An exuberance is therefore waste; yea, worse than enough. So the animal, of whatever kind or nature, by being abundantly, not superfluously, provided with those substances which are needed to build up the various elements of its structure, will grow and fatten faster than if partially supplied in its wants. But by no possible contrivance can its digestive organs be induced to make more blood, and its arteries to appropriate it, than the little hungering fibres and primary elements of the structure are capable of receiving. It is the hungry mouths of the people that are the means of bringing into the great stomach of the city the barrels of meat, of flour, of sugar, of potatoes, &c., and more than enough serves only to obstruct the avenues, or goes to decay. The consumption is the proper gauge of supply. So in the animal; the stomach is not the cause or the measure of its eating, or of its hunger; there is a cause beyond that, which is found in that infinity of little laboratories where inorganic, by a process hidden, and to us mysterious, becomes organic matter. These laboratories are the people of the animal kingdom, the consumers; and when they get short or out of material, they make complaint, and beg for more in that grand central purveyor of their food, the stomach, which can with safety receive just so much as, but no more than, they want. The elements of the soil and of the atmosphere do not enter the plant and become sap and vegetable or woody fibre, nor food the animal, and become blood and animal fibre, by any power or virtue in themselves, but only as they are hungered for and absorbed and drawn

in by an internal activity ; if not desired by the inmost of the organism, they are of no more use than so much flint, and can no more become a part of the vegetable or animal structure than fire can. Equally true are corresponding, or analogous things, of the mind. Knowledge is its food, but knowledge cannot enter and become part of the mental organism only in answer to the desire or hunger of the structural fibre of that organism ; and no power can cause that fibre to receive and appropriate more than its natural sustenance and growth require. Hence, again, the folly and absurdity of the cramming process of education.

But one of the greatest wrongs done the child, resulting from the mistaken ends of education, is the total inadequacy of provision for its moral and religious sustenance and growth. It is the understanding or intellect that gets a living, makes money, and acquires fame ; and who will deny that these are the chief thought and end of education ? It is the understanding that plans business, and figures most largely in the pulpit, at the bar, and in legislative halls. It is the understanding which dazzles and bewitches the multitude. Like light, its effects are more prominent, seemingly occupy a larger space, and captivate the largest numbers. Hence, the understanding has become the chief subject of education ; and, when the process is successful, intellectual monsters and moral pigmies are the result ; splendid palaces of winter, (though in strangely incongruous proportions,) but without means of warmth ; terrible steam-engines, without adequate provision for a regular and orderly supply of expansive heat.

And it seems to me, that there is a kind Providence in this educational neglect of the moral part of our being ; for if corresponding means were used for moral, as for intellectual, development, the common mind would exhibit not only the barrenness, but the coldness, of the frigid zones. There would be no really living green thing. The will, which is the substance and substratum of our moral nature, is to the understanding what caloric is to light. Indeed, there is a correspondence or relation of cause and effect between them. Hence a distorted and perverted moral education would be infinitely worse in its consequences than a disorderly intellectual one.

We purpose, if permitted, in some future numbers of the *Magazine*, to present our views on the true nature and means of growth of the mind, or, in other words, true education.

E. A. B.

## THE MIRACLES OF THE LORD.

LABOR not for the meat that perisheth, but for that which endureth unto everlasting life. These are the words that the Lord addressed to those, who, when they had seen his miracle of feeding the multitudes, followed him, not on account of the miracles, but for the sake of the food, of which they desired a new supply. Of the living bread, that food was the sign; and of his life-giving power, every act of his, performed in supplying the wants and in relieving the distresses of men, was a sign. His visible works of mercy on earth, were but tokens of unseen works done by him from eternity, done by him now, and to be done always, because his mercy is forever. The needs and the maladies of mankind, which call for feeding and healing, are signs of their need of heavenly blessings,—even deliverance from evil, and raising up to a life of delight in goodness. With such thoughts in his mind, every receiver of the Heavenly Doctrines comes to the perusal of the Gospel narratives of the miracles of the Lord. Receiving the doctrine, that in all the Sacred Scriptures there is an internal sense, he sees in these narratives not only a record of the marvellous working of the Lord, while dwelling as a man on the earth, but a testimony to his perpetual working, and a description of the manner of his working, and a declaration of the end of his working. He sees the Lord as the Redeemer and Regenerator forever, presented in these descriptions of the scenes of his visible life on earth; and he knows that, while he beholds him, he is encompassed by a cloud of witnesses;—for by the Word we are made consociate with angels; and when men read it their minds are opened towards heaven, and, while they know it not, the interior things of the Word are written on their hearts, if so be they are men fearing God and keeping his commandments, shunning evils as sins against God, thus waiting for guidance heavenward.

Next to the delight of knowing the doctrines of the New Church ourselves, is that of perceiving that they are becoming known to others. Most glad are we to see men reading the writings in which they are made known, with a humble purpose to live better lives, according to the doctrines. But we are also glad to see proofs of an opening of men's mind to the inpouring of new light, in the prevalence of new views, and in the giving of prominence to old views, which for a long time men seemed to

have forgotten. This period is full of such proofs. Men say new things that are true; and old things that are true, but which have been long left unsaid, are said again; and these things new and old are found to present a remarkable agreement with things written in the books that contain the revelations made for the New Jerusalem. We are gladdened with these proofs of a new order of things in every religious community. In the periodical literature of the religious world we see them. Sects, which have hitherto filled the pages of their quarterlies and monthlies, and the columns of their weekly denominational newspapers, with recrimination, now begin to speak without contradiction, each one saying the truth that is given it to learn without controversy. And the Roman Catholic community, which holds itself as above all sects, mingles with its declarations concerning its position the words of life that rejoice all honest hearts, by whomsoever the words may be spoken.

We have been much impressed with reading an article in a leading Roman Catholic periodical, the *Dublin Quarterly Review*, in which the doctrine of miracles, stated at the beginning of these remarks, is distinctly recognized as a true doctrine, and claimed as a Catholic doctrine set forth for ages by the Fathers of the Church. Inferences are drawn from it, which are not such as New Churchmen could allow to be fair; but still the great truth is stated and enforced, that the miracles are signs of unseen works wrought by the Lord in the regeneration of men.

A few extracts from the article must be presented, that the proof of what has been asserted as to its contents may be before the reader. In the following passage the writer is showing that our Lord taught in his miracles as well as in his parables, and that there is a close analogy between parable and miracle, such as there is between prophetic words spoken by the prophets and the prophetic actions performed by them.

“The analogy between a parable spoken and one acted is evident; and the miracle which contained in it a lesson beyond its immediate and obvious purpose is, to all intents and purposes, a parable, more even than the symbolical actions of Ezechiel or Osee. For example, when Christ orders his disciples to cast their nets, and though all night they had done so in vain, they now find them filled with a miraculous draught of fishes, we at once see how appropriately this foreshows how they, when become fishers of men, shall bring multitudes into that net which in another spoken parable has been made the image of the Church, without the multitude breaking the net, that is, destroying religious unity; and how this will be not by human power, but in obedience to the divine command, and through the energy of

grace. For till the order was given them to go and preach, they had striven in their ministry in vain. Now all this is most apt, not merely because part corresponds to part, but because it corresponds adequately; miracle answers to miracle, each real, and not on the one side figurative. The command of God is equally true in both; and the draught of fishes is miraculous as is the draught of men in the apostolic net. On the other hand, the cutting and burning of Ezechiél's hair, or his going forth from his house through a hole in the wall, or his lying on his left side, or Osee's marriages, bear no proportion to the terrible exercise of power which they prefigure. They are mere human actions, ennobled into representations of divine judgments; whereas, as we have observed in the Gospel image, there was as much miracle on one side as on the other.

"From the illustration which we have given, we may draw some first principles that will gradually bear us forward to our object. For if the analogy between the parables and the miracles of the Gospel, corresponds to that between prophecy by words and prophecy by acts in the old Law — will suggest them, both having a common end and term — the instance which we have chosen will give us a further suggestion. And it is that the miraculous lesson delivered by Christ, our Lord, in action will have a corresponding reality in what it teaches. If in the prophets, the act of man was made to represent the actions of God, the order cannot be reversed, and the best be degraded, by the action of God in the flesh, describing or symbolizing any thing less than themselves. Miracle can only foreshow, typify, or guarantee miracle. Nay, we will venture to say more. The marvel performed as a type, cannot be greater than its fulfilment; the latter must be the greater. The delivery of Israel from Egypt, was a Divine, miraculous achievement: the wonders of Aaron's rod, the opening sea, the swallowing of Pharaoh's host by the abyss, the plunder of Egypt, the great work preceded by the mysterious pasch, [Paschal Feast,] and apparently dependent on it, were well worthy to be considered final and complete. Yet they were all types, and when the fulfilment came with such a superiority of grandeur and sublime results, as proved how only God can surpass his own work, and *will* surpass it, however magnificent, when it has been the figure of another dispensation.

"If the miracles of our Lord teach as types, we must expect them to represent other acts in the Church, not only equally but superiorly to themselves wonderful and miraculous; and yet these may, and probably will be invisible and belonging to the spiritual life."

From these passages we may see something of the course of the argument, that miracles teach, and we may see too, what the writer thinks that they do teach. One or two more extracts must suffice, on the spiritual significance of maladies, and the significance of acts of healing.

"The soul, that indefinite being even in Jewish theology, is with the Christian so real an existence, that he can individualize it in mind, and separate it in thought from his very self. He can speak of his soul as weak, though his body is strong, or as powerful when he is feeble; it may be at rest and in peace, while his outward existence is passed in tempestuous troubles; the soul may sleep with Jesus in the very bark that is tossed on the billows. He may feed the soul while his body is starving; clothe it while his flesh is naked. It may fly towards heaven, while the mortal frame creeps on the earth, and will attain its object when this perishes. All this requires a system provided for it; the 'things spiritual' which are so

familiar in the Catholic's mouth. Grace is the sphere, the order in which this spiritual life has place; it is its principle, its breath, the soul of soul, the food, the vesture, the sustaining vigor, the means of growth, the motive power; it is the ruling and regulating and perfecting energy of this invisible economy. A Catholic holds and understands all this as though he saw it. But in the Gospel estimate, this spiritual order is infinitely higher and nobler than that which includes the body and its natural contingencies. To cure a soul is infinitely a greater miracle than to cure the body; and so is to raise a soul, far more than to raise a body, from death. There is thus established a corresponding order of existence and operations between the seen and the unseen life; each being equally real. The miracles, then, of our Saviour, if they are representatives of other actions, can find in this spiritual state their truest counterparts, — realities no less marvellous, and of a far superior character.

"They [the miracles] are the noble and most perfect counterpart of the unseen wonders of the Christian dispensation."

Enough has been extracted from this deeply interesting article to show that the minds of intelligent Roman Catholics are drawn at the present time, to the contemplation of the spiritual meaning of the Sacred Scriptures. It is well known, by those familiar with Patristic literature, that the fathers of the Christian Church held the views of the miracles which are presented in this article from the *Dublin Review*. But it is obvious to all who turn their attention to the subject, that such views of the Scriptures, though familiar to men of earlier times, have not in modern days been made prominent. Other subjects have engrossed attention. Miracles have been regarded for a long time, by Catholics as well as Protestants, merely as external evidences of Christianity, mere proofs of the authority of the first teachers of the Gospel, our Lord being regarded as first among them. But a new day is dawning. The spiritual meaning of the Scriptures, as well as their literal meaning, is the object of contemplation in all religious communities, and it is worth while to look a little at the cause of this revival of earlier views, and the prevalent disposition to receive new light on the subject of the Word.

Swedenborgianism, as a theological system or an ecclesiastical establishment, presents no provocation to such movements as we see going on in the religious world, with respect to a change in the matter of theological instructions. The New Church visible, can move no one's envy or jealousy. She cannot be deemed by any, at present, as a formidable rival in the race for ecclesiastical supremacy. We must not, then, think of these things as evidences of a disposition to counteract Swedenborg and Swedenborgianism, by professing to teach such things as they teach, and so prevent the growth of a new sect. Yet some who receive the doctrines

of the New Church, are disposed to think that this is the case. Rather let us find a deeper and a better reason, a reason which will lead us to see, in the signs of the times, proofs of the descent of the New Jerusalem, stronger than the most rapid increase of nominal resources could afford.

Swedenborg tells us that the most distinguishable feature of the new age of the world ushered in by the Last Judgment, will be the freedom of the human mind. "Now it is allowable to look with intellectual eye into the things of faith" — this is the proclamation which is now made to all the world of men. And in availing themselves of the privileges thus offered, they turn as it were spontaneously to the light of the Word, that in its light they may see the things at which it is now permitted to look with intellectual eye. In the Divine Providence it comes to pass, that they who seek wisdom, are led to know that the entrance of the Word of the Lord giveth light. And as a desire to think freely and to act well prevails in the world, and intelligibility and practical men are more universally in demand, as this desire prevails, the Scriptures will more and more be felt to be the source of just thoughts on spiritual and moral life. And though we may indeed see, as on reading the whole of the article that is now brought to view, one cannot but see that even, while rendering this tribute to the Word, men still hold on to their peculiarities of doctrine, and ecclesiasticism, and endeavor to find in their own constitutions the chosen means of executing the purposes of the Lord, which the things of the literal sense of the Sacred Scriptures signify, still we can see too, that in all religious communities, the ends of life are more regarded than the mere means; that usages and dogmas, are found as helps to the attainment of goodness and truth, and not as things worthy of being preserved, just because they have the sanction of authority and bear the marks of remarkable age.

We can believe all this, and not be too sanguine in expecting that greater changes are yet to be seen in religious communities than we have yet seen. We can rejoice in this state of the churches around us, and not be forgetful of the great importance of diligently learning the Heavenly Doctrines, and of the duty of presenting them to all who are in an attitude of reception. The return of old truths to the world, after long being hidden from sight, even though those truths are repeated by the appointed proclaimer of truths unknown till now, can lead no deeply reflecting reader of Swedenborg to suppose, that the New Church is

merely the revival of things old, and that Swedenborg is not needed because Origen is remembered. Swedenborg distinctly proclaims the New Church. The theologians who give credence of the effect of the descent of that Church, are only speakers of words that are new. To acknowledge the New Church is the first duty of one who calls himself a receiver of the new doctrine; but while he humbly does this duty, he can look with thankfulness to the Lord, at the effects of that Church on the minds of men who know her not; who are as men in the midst of the wood, guided by the light, but not seeing the sun in the heavens.

T. P. R.  
Bridgewater.

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#### THE CHURCH OF CHARITY.

It may be looked upon as the fundamental ground of distinction between the past and the coming Christian churches, that in the former, Faith was, and that in the latter Charity, or Love, will be the essential or ruling principle. From this radical distinction may be deduced all the other distinguishing points of difference, and the peculiar features of each.

There was charity in the former church; and there will be faith in the new church; but it is the different manner and degree in which they are respectively esteemed and treated, which makes the difference between the two churches. Faith, or truth, must necessarily have been first proclaimed, when a church was to be raised up among nations from whom all truth and spiritual life had perished. "Believe on the Lord Jesus Christ and be saved," was the necessary preface of discourses directed to those who before knew nothing of Jesus or of salvation. This belief, or faith, however, they were taught, consisted in such an impression of the truth inculcated as to lead to its practical observance. Salvation by faith *alone*, in the sense in which it has since been taught was not in the minds of the Apostles. Faith, however, was still first in the idea of the church. It stood as governor; charity stood at its footstool, and acted only at its bidding.

But while the charity of the church stood secondary in practical estimation, it was impossible that it should attain its proper fulness of stature; for a secondary place was not its true place. Faith, on the other hand, being exalted out of its due rank, grew presumptuous, even to the extent of forcing men to believe what-

ever the church declared true; of condemning men to punishments, not for deeds but for thoughts; and even of claiming to its earthly viceregents the keys of heaven and hell.

Faith not being established in its proper place, could not long be preserved in that degree of purity which it held in the primitive apostolic church. The principle once established, that faith is primary, being itself a mere appearance of truth, must needs keep in the shade of appearances all who were under the influence of a faith so established. From the maintenance of this uncentral point of view and action have arisen all the evils, not only of spiritual domination, as in the Romish church, but of sectarianism, as in the Protestant churches. In a state of genuine charity, mere differences of opinion respecting creeds could never have grown into angry and rancorous disputes, such as have often disgraced churches and clergy; nor, could men who gave to charity its proper place and character, be found raising the weapons of persecution with their hands, while at the same time they were professing liberty of conscience with their lips.

Only in a church based on charity will these evils be subdued. And this will not be done, as heresies and religious disputes have in past times vainly been attempted to be subdued, by narrowing the mental view down to established formulas, but by widening and giving free scope to all the intellectual faculties; by opening as wide as possible all the windows of the mind to the daylight of truth: not by making assent to creeds unintelligible or little understood, a test of fellowship, but by leaving all in the most perfect freedom of thought, and drawing together in the bonds of charity all who love to think truth because they love to do well. It will in short think little of assent to truth from any other ground than the love of truth; it will make living, and not thinking, the final test of discipleship; recognizing the simple doctrines of life as the only gates through which man can enter the temple of wisdom, and lawfully and uninjured, behold her face unveiled.

We have at present, probably, little idea of the uses which a genuine church of charity is destined to develop, more than of the depth of the charity itself which it will possess, when it has fully come to take that place in the heart which at present it seems to have chiefly in the understanding.

In the ancient church, Swedenborg tells us, the practice of charity was reduced to a science, in which the different kinds of charitable offices they were required to perform were discriminated as duties to the blind, the halt, the maimed, the imprisoned, &c.;

meaning by these those spiritual states in others to which they could minister. It is certainly not unworthy of remark, that in these days of the infancy of the church of charity, the *literally* blind, maimed, imprisoned, poor, &c. are made the special subjects of our natural charity, as though a basis were laying in the mind of the present church, for building up, by-and-by, and restoring the ancient spiritual charities to which these natural ones correspond. Our numerous benevolent societies, of almost every name and purpose, not to mention our Tract, Missionary, and Bible Societies, &c. constitute in fact one of the most striking peculiarities of the charity of the present age. At the same time, the fact that the uses they contemplate are chiefly low and external ones, shows that however imposing a feature this may be, in the action of the times, the true import and comprehensiveness of charity is not yet appreciated.

To adapt spiritual truths wisely to the states of those who need them, is a use now little understood and appreciated. We see, indeed, little either of our own or others' spiritual wants. With still more difficulty can we humble ourselves to learn our faults and their remedies at the hands of our brethren. We are proud and self-willed, and do not approach each other with the simple-heartedness of childlike Christians, of whom it is said, that, "theirs is the kingdom of heaven." So much do we act with disguised and one-sided motives, that we are almost quite ignorant of our real selves. A degree of concealment — of deceit even — we have come to regard as a necessity of our intercourse with others. So accustomed have we become to the use of language which every one knows is feigned, that when now and then a more honest heart speaks out its meaning openly, it also is distrusted, and its simplicity is imagined to be merely a different species of deception. When we attempt, as occasions sometimes seem to require, to impart spiritual instruction, it is, and we feel it so more or less, like the blind attempting to lead the blind. The love of truth seems to struggle but feebly against the absorbing love of the world, which so much occupies our time and our thoughts.

Still, let us not despair. In the midst of all this, there are many plants of good seed growing up, that we do not see. There are in our brethren many good states now as it were shut up in prison, by the disorders around, which prevent them from coming out into action; of the very existence of which we are quite unaware. Their growth is yet feeble; but they do grow.

One evil in regard to this subject it becomes us especially to avoid: that of always imputing merely bad and selfish motives to those whom we see around us, engaged in common with others in worldly pursuits. In such judgments we may be greatly mistaken; and they are precisely of the kind we are commanded not to make. The interior motives by which our neighbors are actuated, come not within the province of our judgment. Suppose we ascribe every instance of honest industry to worldly-mindedness; or of economy to avarice. Is it not plain, that when we do so, we shall unavoidably treat the person differently than we should if we had judged him otherwise. Is it not plain that if he be as worldly and as avaricious as we suppose, our conduct, in such a case will have a tendency to harden him in his worldliness and avarice; and if he is not so, it is still more plain that we do him a great injustice, as well as withhold from him the Christian sympathy which would encourage the feeble germs of true life in his bosom. With what judgment we judge we shall be judged. If we accustom ourselves to pass these harsh judgments upon others, we shall be acquiring by that means a harsh and uncharitable disposition, which can but deserve and finally receive upon itself the same severe kind of judgment. And by thus judging our brethren and our neighbors, we not only injure ourselves, but do something to perpetuate in the church the very evils of which we are complaining. H.

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#### MORAL COMMOTION AND INCREASE OF KNOWLEDGE.

In the beginning of the Christian era, our Saviour gave, as one of the phenomena, which should characterize the end or consummation of the then rising church, and the establishment of a future one, the commotion which should convulse the moral world, and the increase of knowledge, which should follow as the result of it, — *Many shall run to and fro, and knowledge shall be increased.*

Can any one reasonably deny, that, at this day, this prophecy is receiving its fulfilment around us? Since the earliest period of history, there never were such commotions of opinion, moral, political, scientific, and religious, as there have been during the past two centuries; and there never was a time, so far as we can

judge, when knowledge was so much increased, as it has been within the latter half of that period.

After Christendom had been, in most respects, slumbering for several ages, a strong revolution in the minds of men was effected by the agency of the Reformation. Since that time, there has been a running to and fro; and the unsettled state of the religious world has been like the surges of the deep, or the ever changing forms of the clouds in a storm. There was still in the aggregate mind so much reverence for the Scripture, and for the Christian church in some form or other, that with all the swaying to the right and to the left, mankind were kept from a total infidelity. The agitation of religious, and still more of scientific inquiry, was the absolutely necessary precursor to the increase of knowledge, which the prophecy said would follow. The Romish church has done all that was in its power to smother the spirit of inquiry, whether that spirit showed itself within the pale of the church, or among men of science. But it seemed that no organized power was equal to the task of arresting the search after truth, or of long preventing its development.

While some of the wisest men of the last century were running *to* the divine light and seeking to promote its diffusion, other men of high standing in the literary world ran *from* it, and zealously tried to obscure its rays with the fogs of their own reasoning. But even this latter influence had an ultimately beneficial effect upon the cause of science and religion—the direct and counter action of the human mind being made by Providence to subserve Divine purposes—so necessary was it, that many should run *to and fro* in order that knowledge might be increased and the prophecy fulfilled preparatory to the full descent of a new church.

It certainly was a violent commotion or series of commotions that rent the foundations of the Catholic Church; that tried the faith of the Protestants; that made the Covenanters hide in the mountains of Scotland; that drove the Puritans into a strange land of savages; that hunted the Waldenses like sheep pursued by wolves; that persecuted the Quakers; that strangled and burned for witchcraft hundreds of blameless victims, and committed quite as many more outrages upon society and common sense. It broke up the confidence which should exist in families and among friends; brother was arrayed against brother, and father against son. As we look back upon those events, they may grow diminutive in the distance of time, as natural objects do in

the distance of space, but we surely know they were turbulent times for those who were then upon the scene of action.

What has been the result thus far of those causes?

We may say at least, the result has been an increase of knowledge such as never before took place within an equal period of the history of mankind. Chemistry has taken its place among the exact sciences; grown fast in extent and importance; till, instead of giving a fitful light to its votary in the laboratory, it has become one of the guiding stars to the mechanic and the husbandman, the lamp of the philosopher, and the companion of the physician. Geology, which one hundred and fifty years ago, would have consigned its advocates to the stocks or a prison, is now hailed by the learned as the only true biographer of this planet; and though dispelling the belief in the ordinary, literal interpretation of Genesis, as the sun dispels a cloud, it is bowed to with respect, even by the clergy of the established church, where they have kept pace with the sciences of the day. The triumphs of modern surgery, use of chloroform, thorough knowledge of comparative anatomy, popular extent of physiological instruction, and the advancement of too many other departments of medical science to enumerate in detail, — show that the profession which has charge of the health of the body has had its share in the increase of knowledge. In the economic and mechanic arts it would be impossible even in a common-sized volume to give an idea of the great extent of modern discoveries; it will be quite sufficient to allude to steam and electricity in their various applications as samples of the important agents which are brought into requisition.

This prophecy was not one chosen at random, and merely made use of to mark the introduction of the New Jerusalem. It was based upon the very nature of the contemplated church. Other churches being of a representative or literal class, did not pre-require a peculiar elevation of the intellect. Their truths or teachings were addressed to the common perceptions of all, and only required a docile disposition for their reception and promulgation. Such was not wholly the case with the present. Swedenborg, "from being a philosopher was called to be the medium of the new truths, to the end that spiritual knowledge, which is revealed at this day, might be rationally learned, and naturally understood." He was "on this account, by the Lord, first introduced into the natural sciences, and thus prepared from 1710 to 1745, when heaven was opened" to him. The church had been

"shut up by a blind faith and the confirmation of falsehood, and nothing could open it but an understanding enlightened by the Lord." Much increase of knowledge was required to prepare the community to have the mind opened in the spiritual plane; and further, as was necessary, when knowledge should so prevail, that in proportion to this prevalence, the truths should be unfolded to meet and satisfy the new inquiries. Swedenborg was, in a degree, a prototype of those who should follow him in expounding spiritual truth, each demanding a preparation of mind suited to spiritual things.

It will be observed, in looking back to the date of the several landmarks in the progress of truth, that by no means a large proportion of the improvements originated at the time of the nominal end of the apostolic church, and the birth of the New Jerusalem. Nor should it be expected that such would be the case. The whole divine economy is exhibited on a different plan. A gradual, silent, progressive change, marks the work of God, whether in the physical or moral world. The end of the old church and the beginning of the new was not abrupt—not, (to make use of a homely comparison,) like the breaking of stone or pottery, but like the splintered fracture of a tree, where the broken fibres still intermixed with each other, often most intimately and in various degrees, the former gradually coming to a termination and the latter, from a small beginning, as gradually increasing till they finally constitute the whole shaft. Though at a specified time, the Divine fiat pronounced an end to the past, and a beginning to the future dispensation, yet on the magnificent scale of Infinity, ages may succeed ages before the old shall have wholly passed away, and all things shall have become new.

This same prophecy must have its fulfilment in each individual mind, as it must in the world in the aggregate. There must be, in the personal experience of all who receive the new truths, a commotion of the mental powers, before the falsities which have been imbibed, (and we may almost say inherited) shall give place to what is true. We hope the day is gradually dawning, when no such conflict between past darkness and future light shall be necessary, when men shall be born into the clear perception and love of truth.

It is by no means to be supposed that agitation has completed its work; and still less that knowledge has come to its climax of increase. The developments of mesmerism, psychology, biology, and similar powers, as yet but partially understood, point upward

to a spiritual plane of knowledge, which, when fully entered upon by man, may, and probably will, effect a revolution in all our philosophy. When man goes beyond his reckoning he becomes bewildered, and his course is one of doubt and danger. In the ocean upon which we seem to be entering, the bark of science, which is freighted with the destinies of many, is likely to be propelled not wholly by the winds of heaven, but at times a fitful blast from the caverns of error may fill the sails. In this juncture, it must be the object of the new-churchman, whenever it is practicable, to take the helm and try to pilot the vessel to the only safe haven, as it is laid down in the chart which has been put in his hands. Many of the spirits which are beginning to speak to man, are not from the better world, and it is the new-churchman's duty, as well as his exalted privilege, to "try the spirits," and by rules which he may have every confidence in, judge of their nature and of the tendency of their influence.

C. D. R.

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EXTRACT FROM SWEDENBORG, IN REGARD TO INFANTS; WITH  
SOME REMARKS.

"How tender their [infants'] understanding is, was also shown. When I prayed the Lord's prayer, and they then flowed from their intellectual into the ideas of my thought, it was perceived that their influx was so tender and soft as to be almost of affection alone; and at the same time it was then observed, that their intellectual was open even from the Lord, for what proceeded from them was like something translucent. The Lord also flows into the ideas of infants chiefly from the inmosts, for nothing closes those ideas, as with adults, no false principles obstructing the understanding of truth, nor any life of evil obstructing the reception of good, and thus the reception of wisdom." — H. & H. n. 336.

Of this we may gather some idea from what takes place in our own minds. When we are in an innocent state of mind, that is when selfish and worldly thoughts and feelings are not active, when they have by combats against them, or from any other cause, been brought into a state of rest, we come into a state of which infancy is an image. Heaven and heavenly things flow into our minds, and we perceive them. We are made in some

degree sensible what angelic life is ; how the angels think, how they feel, and what is the character of the happiness which they enjoy. This is the case when in such a state as has been described we offer up from the heart the Lord's prayer. When we do this, we have the same desires that the angels have, and the Lord hears and answers us, as he does the angels. Our minds are open to the Lord. There is nothing active which closes them against him. We are not indeed free from evils ; we are full of them ; but only they are not now active. Our minds are now in this respect like the minds of infants. They are full of hereditary evils, but they have acquired no evils ; they have no active evils. Hence they are constantly in such a state of communication with Heaven as we are in when our evils are at rest. From morning till night, and from night till morning, until evils become active with them their minds are thus entirely open. With us this state of happy communication with heaven does not long continue. Some selfish or worldly love becomes active, and begins to close up our mind to the influx from heaven, because our selfish and worldly loves are not in agreement with the life of heaven. They make us cease to be as infants, and make us cease to be in the kingdom of heaven, and to feel its influence. Thus, from what we experience now, we can see that infants are always under a heavenly influence.

But there is an important difference to be noticed. Infants have the same forms, the same organs in their minds that we have in ours, as they have the forms and same organs in their bodies that we have. There is influx from heaven into the same forms and the same organs with them as with us. But those forms and organs with them are in a very different state from what they are with us ; and consequently they receive very differently. When our minds are open towards heaven, we have conscious feelings and thoughts which are heavenly, because our minds have been educated to feel and to think. We have good feelings and true thoughts in form. Infants only have heavenly germs, as it were, of those things which by education either in heaven or upon earth, are to grow up into them.

It is our duty, in regard to infants who remain on the earth, not to let these germs, which are always given in infancy, be blighted before they come to maturity in heavenly affection and thoughts which are really such. And how can we do this so well as in cherishing the innocent states in ourselves, of which we have been speaking ; protecting them from receiving injury from our selfish

and worldly loves, bearing constantly in mind even in states of obscurity, that we have holy things entrusted to us to preserve from destruction.

With infants who do not remain on the earth, these germs are never blighted, because the angels who have the care of them never do aught but cherish the heavenly affections and thoughts in their own minds. Thus the germs in the minds of infants are in heaven in a climate congenial to them, in which they are sure to advance happily to eternity. There they will meet with nothing to blight them.

J. P.

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#### THE WORSHIP OF RELICS.

THE worship of relics is so prevalent in one form or another throughout the world, and is so natural to the human mind, that we cannot assign its origin to any other than some good principle. This worship is not confined to the Roman Catholics. It is very extensive in Pagan countries. It springs up in concealed forms even under the shade of Protestantism itself. Everywhere, however, this, like other false ideas and false observances in religion, is a perversion of what is good, and not a direct fabrication of what is evil. What then is the good thus perverted and changed into idolatry? May it not be nothing else than the bond of universal charity, and the consequent love of consociation and communion with the pious and good of all times and of all places? Human nature is so constituted that we commune with spirit through matter. The relic worshipped is a medium for the spirit and its affections. By it the spirits in the other world are brought into association and influence with the worshipper. The *worship* is wrong. But the communion, and the use of a medium for it are right. No wisdom can raise the wise above the need of *some* such medium. The high and the low, the wise and the simple, are alike dependent on some vehicle of influence, some natural object as a means of association, by which the spirits of heaven may descend and dwell with them. Can such a medium of communion be enjoyed without the danger of perversion and idolatry?

We answer, yes. Such a medium is enjoyed, and will be till the end of time, in the New Church, in a form serving perfectly

all its uses, and perfectly secure against the old abuses. Such a medium is the letter of the Sacred Scriptures, when understood and applied according to the doctrine of the New Jerusalem.

That the Sacred Scriptures are such a medium, is involved in the great truth that conjunction and communion between earth and heaven is effected by them. The book of truth and life on which our eyes rest to-day is not of to-day nor of earth only, for it is the book of ages, and the book of angels. It has led to heaven those very souls to whose communion we desire to be introduced. It was the lamp to their feet and the joy of their life. It is a more precious relic of *them*, — to say nothing of the infinite power and glory of the *Lord's* presence in the Word, — it is an infinitely better and holier memento of the saints of old who now are angels, than all other relics of them combined could possibly be. And every sentence, and every word also of the sacred text, is fraught with this power of joining our spirits to those above; for every word in its turn has been the special medium of life and peace to some of them, and each and every word in its proper degree to all; so that each and every word in its degree, enters into and helps to form the life and the blessedness of the heaven where they dwell.

Nor does the Word descending from heaven unite us to a few celebrated and canonized spirits only. This would be too cold and distant; it would subject us too much to the power and the caprice of the men who should assume the function of celebrating and canonizing on earth those whose only true record is in heaven; the soul would commune with earth more than with heaven, would be influenced by men more than by angels. Our conjunction through the Word is both in general and in particular, with all heaven, and with all its parts. Every infant spirit which once learned in innocence and in love to repeat the words of the Lord's prayer, or of the Decalogue; every soul once toiling unseen and unknown on earth, sustained in the path to heaven by simple faith in the revealed truth of God, and led by this truth to its true home above; all we would have loved from the very depths of our hearts, had we been with them and known them; — these are brought around us in peaceful influence, and we are joined to their company in heavenly communion when we read and love the Word of God.

And not the ages past alone, but those to come, in all the glory of the Lord's kingdom yet to be revealed in the developments of His Truth on earth, are joined to us in their heavenly

destiny and communion, when we read the Word. For all these ages, also, will read, adore, and obey the same Word. The heaven of the saints already come to their home, the heaven of the Lord, the heaven to which we look through the medium of the Scriptures, this and no other is the heaven to which the myriads of earth in all time, to which all the true and good shall come; and they all will come as we come, through Him who alone is the way and the truth and the life, and through the Word in which He dwells with men. The Word is internally the Lord Himself. This truth, known and loved, is our perfect security against all perversion of the subordinate truth, that angels are joined to us by the same Word. The essence of idolatry is the worshipping of the creature more than the Creator. The worship of relics, of saints, of images, of the world, of self, — all are the same in principle. To be joined to the creature without idolatry, is effected by the Word alone, because this alone leads, infallibly to the Lord.

J. P. P.

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"ROCHESTER RAPPINGS."

IN the June number of the Magazine, under the head of "*Spiritual Communications*," there are some comments made on the subject of the "Rochester Rappings," and the strange phenomena supposed to have been witnessed by Eliakim Phelps, to which I am not at present prepared to assent. It is there conceded that these manifestations are spiritual, and the authority of Swedenborg is generally cited for the possibility of their existence.

I regret that reference was not given to the particular part of the writings of our illuminated Author, which is supposed to support such a theory. There are certain facts disclosed by the new dispensation, in regard to the relations existing between the spiritual and natural worlds, which seem to me entirely inconsistent with the authority of these manifestations.

It is claimed by the advocates of the spirituality of these rappings and other disturbances, that they are produced by persons who have been removed into the spiritual world; and that they are produced, in most cases, in answer to queries propounded by persons still in the natural body; thus forming an intelligible communication between the two worlds. If this be true, it follows, that spirits can manifest themselves to the senses of the

natural body. In other words, that we can, while in the natural body, become sensible of the presence of spirits by one or more of the natural senses.

We learn from the writings of Swedenborg, that the natural world is an outbirth from the spiritual, and is related to it by correspondences, as an effect to its cause; that it is separated from it by discrete and not by continuous degrees; that when we pass from the natural to the spiritual world, we lay aside the natural, and appear in a spiritual body, with its appropriate organization; that when the man is removed into the spiritual world, he becomes a spirit, and is entirely disconnected from and above matter, except that the external of his body is formed from substances taken from the purer parts of nature.

From these things, it seems to me plainly to follow, that spiritual substances cannot be seen by natural eyes, nor spiritual speech heard by natural ears. And on the other hand, that matter cannot be seen by spiritual eyes, nor can natural speech be heard by spiritual ears. How can the spirituality of these *rappings* be reconciled with the following from Swedenborg:

"The spirits do not at all know that they are with man, but when they are with him they believe that all things appertaining to the man's memory and thought are theirs; neither do they see man, because things which are in our solar world are not the objects of their vision; the greatest caution is exerted by the Lord to prevent spirits from knowing that they are attendant on man; for if they knew it they would speak with him, and in such case evil spirits would destroy him," &c. H. & H. 292.

"The angels of heaven and also the spirits under the heavens, know nothing of man, as neither does man know any thing of them, because the state of spirits and angels is spiritual, and the state of men is natural, which two states are connected solely by correspondences, and connection by correspondences does indeed cause them to be united in affections, but not in the thoughts, wherefore one does not know any thing of the other, that is, man does not know any thing of the spirits with whom he is united as to his affections, nor spirits of man, for that which is not in the thoughts but only in the affections is not known, because it does not appear, or is not seen." Apoc. Ex. 1346.

"Spirits, however, are not able, and angels still less, by their sight, that is, by the sight of the spirit, to see any objects in the world; for the light of the world, or that of the sun, is to them as thick darkness." A. C. 1880.

"The eye of man is so dim and gross, that it does not even see things more extant which are in ultimate nature, as is evident from artificial glasses, by which such things become visible; how then should it be able to see the things which are within nature, even purer nature, where are spirits and angels; these, man cannot see unless by the eye of his internal man, for this eye is accommodated to the seeing of such objects; but the sight of this eye is not opened to man during his abode in the world from several causes." A. C. 5849.

If we cannot *see* spirits, is there any consistency in the idea that we can *hear* them? And if spirits cannot converse with us by audible speech, is it probable or possible that they can by any description of sounds? How, again, is it possible that they can come into actual and ponderous contact with dead matter, and move tables, chairs, &c. as in the case of Mr. Phelps?

The object of this is not to provoke controversy, but to obtain information. I wish to know whether Swedenborg in any portion of his voluminous works, sanctions the possibility of such manifestations from the world of spirits. He says, A. C. 1880, "Spirits and angels, when it pleases the Lord, can see the objects of the world through the eyes of men; but this is only granted by the Lord, when he gives to man to discourse with spirits and angels, and to be in company with them. It has thus been granted them to see through my eyes the objects of this world, and to see them as distinctly as myself, and also to hear men discoursing with me." But no one, surely, will contend that this supports the theory of these "Spiritual Communications."

B. G. F.  
Ithaca, N. Y.

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"THE WORD OF JEHOVAH."

THE literal meaning of the Hebrew phrase rendered in our English version, "The Word of the Lord," directly and clearly sustains the New Church doctrine concerning the Sacred Scriptures. The word *dabhar*, translated *word*, does not literally mean word in the external, but in a more internal sense. This appears both in the derivation and in the use of the term. It is used not always of speech, but very often of things also, so much so that "*thing*" is set down as one leading definition in the Lexicons. Moreover, it is a term applied to speech not at all as

*speech*, that is, not at all with reference to the language employed, except as that is a necessary medium, but simply because speech is the ordinary means of expressing the idea, or the thing, which is previously meant by *dabhar*. This noun is derived from a verb which signifies, primarily, "*to set in a row, to range in order.*" The intensive form of this verb is a derived form, and this form of it almost exclusively signifies *to speak*; but it does not signify *to say*, that is, it is not followed by the words spoken, but is of complete sense in itself. The reason of this derivation evidently is, because to speak is preëminently the means of arranging in order what pertains to the mind, or of imparting the orderly and true thoughts of one mind to another. So also the noun *dabhar* means, according to its derivation, not primarily the *saying* of words, but the *speaking* or the setting in order of the thing itself *by* words.

Thus, the literal import of the phrase, "Word of Jehovah," does not oppose the spiritual, as it is by many falsely assumed to do, but leads directly to it. The Word of Jehovah is not the mere combination of words and sentences and chapters and books, composing the Bible. Nor is it the merely external sense of these, that is, it is not that sense only, which is at first most obvious to the finite and imperfect mind of man. For if the word *dabhar*, when applied to human speech, implies always primarily *the order of the truth in the mind of the speaker*, then, when applied to the Divine speech, to the Inspired Scriptures, it cannot imply any thing less than *the order of what is in the Divine mind*, that is, it implies Infinite Truth, in an Infinite Order, from first to last, from the inmost to the outmost, but expressed through human language as a medium.

J. P. P.

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#### PROFESSOR BUSH'S VIEW OF THE SACRAMENTS.

In our August number, we inserted a few remarks under the above title, and quoted the following sentence from Prof. Bush: "*In like manner with the Sacraments, which have been clothed with a preëminent degree of sanctity, in order to enhance the official sanctity of those who administer them.*" Prof. Bush quotes our article entire in his September number, and says that its scope was to fasten upon him "the odium of entertaining and

teaching, if not a contemptuous, at least a slight and disparaging estimate of the Sacraments of the Church." We certainly understood him so to teach; and, regarding it as a grave matter, involving an important point of doctrine, and one most intimately connected with the deepest religious feelings of the Church, we endeavored to point out its inconsistency with the teachings of Swedenborg, and, as far as we could, to ward off its evil consequences. But while we expressed our views freely, we treated it simply as a question of doctrine, with no other reference to Prof. Bush personally, than what necessarily resulted from his being the author of this new, and to us most objectionable statement.

In order to present his idea of the case fairly, we shall now quote the whole of the paragraph in which the above sentence occurs, together with all of Prof. Bush's remarks which appear to have any bearing upon its construction.

"So deeply, for a long tract of ages, has clerical prerogative become entrenched in the prejudices and affections of the Christian world, so completely has it moulded their forms of thought, that it is an immense achievement to get out of the magic circle of associations which it conjures around us, and to look upon the subject in the light of the Lord's Word and of man's wisdom. Who thinks of *public instruction* in a church but in connection with a consecrated edifice, a pulpit sacred to an ordained occupant, and a passively listening audience? But these are mere adventitious appendages which have grown by slow degrees around the central institute of worship. In like manner with the Sacraments, which have been clothed with a preëminent degree of sanctity in order to enhance the official sanctity of those who administer them. *We would not imply by this that they are not to be reverently regarded as of Divine appointment*, but we are yet to learn the grounds on which the administration of the Sacraments is to be prohibited to any one but those who have passed through the regular sacerdotal routine and received the due credentials at the hands of the due authorities."

"Here it is obvious that the main theme of our remarks is the alleged ascendancy which has been gained in process of time by the clergy, and which has wrought so powerfully on the minds of the people that their every idea on the subject has been moulded into a ruling conformity with what we may term the clerical constitution of things. In this connection we allude to the fixedness of popular prepossessions in regard to church edifices and pulpits as a *sine qua non* to public religious instruction, whereas we venture to speak of them as mere adventitious appendages to divine worship, the essential reality of which might remain even in the absence of the usual accompaniments. Yet even of these we say nothing disparaging as viewed in themselves. In the same spirit and with the same design we advert to the Sacraments. We speak of them specifically in the relation in which they have been made to stand with the clerical function. We mean nothing disrespectful to them considered *per se*. In saying that they 'have been clothed with a preëminent degree of sanctity' in the estimation of the church, we by no means design to imply that they are not in themselves entitled to be so regarded for what they are in their nature and origin, but simply that the exceeding deference paid to the clergy has tended to invest these rites with a character of such peculiar sacredness that the administration of them by any other class of men would amount to little short of sacrilege and profanity. It is solely in this particular relation, and not in themselves absolutely, that

we are here alluding to them, and nothing could be more unfair or ungenerous than to torture our words into a constructive 'assault,' upon the sanctity of the Sacraments intrinsically considered.

"This perversion of our meaning is the more gross and unpardonable from the fact that we have, in the very next sentence, guarded so expressly against it, as the reader will perceive by referring to the extract, which defines our scope with the utmost exactness. Had our remarks closed with the words which our critic has quoted, they would doubtless have been apt to leave the impression that the Sacraments were placed by us upon a par with the church building and the pulpit, as of no divine authority, but barely as the creatures of human expediency. But this construction is obviously precluded in what follows, which we have here inserted in italics."

Prof. Bush here first calls attention to the fact, that the "main theme" of his remarks concerns *the ascendancy of the clergy, or the clerical constitution of things*. It is indeed sufficiently obvious, that the original paragraph was directed chiefly against the ministry, and intended to operate in removing what he would call the *prejudices* of the Christian world in regard to the sanctity and prerogative of the clerical office. This, however, is made still more manifest in the explanation, from which we learn that he would not disparage *even* church edifices and pulpits, "as viewed in themselves." These things he regards as altogether harmless *per se*, and when his battery is directed against them, it is not for the mere purpose of destruction in the abstract, but to dislodge the occupants. He does not care about overturning the pulpit *per se*; but how otherwise can he upset the minister, who has got inside of it? And, to use his own language, it is "in the same spirit and with the same design," that he adverts to the sacraments; that is, he speaks of them with reference to the relation in which they stand to the clerical function. The clause now printed in italics contains, indeed, a faint admission of their sanctity. But this is followed by a most emphatic and important qualification, which allows them only that degree of "reverent regard" which might be retained after their administration should cease to be looked upon as belonging peculiarly or exclusively to the regular clergy. The "assault," therefore, is not upon the sacraments "*intrinsically considered*," but only "*in this particular relation*." He would derogate from their sanctity only so much as is necessary to take their administration out of the hands of a particular class, and throw it open to all classes. For this purpose, he first asserted that they had "been clothed with a pre-eminent degree of sanctity, in order to enhance the official sanctity of those who administer them;" and this is now explained as meaning "simply that the exceeding deference paid to the

clergy has tended to invest these rites with a character of such peculiar sacredness, that the administration of them by any other class of men would amount to little short of sacrilege and profanity." Now, though it may not be easy to see how this last is by any fair construction the true meaning of the first sentence, yet we think that our readers will find no difficulty in perceiving that, however various these versions are from each other, they nevertheless agree in this, that the sacraments had become invested with a preëminent or peculiar degree of sanctity which did not rightfully belong to them. For, whether they had acquired this sanctity, in the minds of the people through the artful management of the clergy, for the sake of its favorable reaction upon themselves, or whether the clergy first drew an exceeding deference to themselves, which by its reaction operated to invest these rites with a peculiar sanctity,—is of little consequence. For the obvious and necessary tendency of the language in either case is to disparage the true estimate of the sacraments, as set forth by Swedenborg.

But we desire that it may be distinctly understood, that it is the *doctrine* put forth by Prof. Bush to which we object. Nor do we object to the doctrine, as he intimates, because it is his, nor aim a blow at it, as he does at the pulpit, for an ulterior purpose, but because we regard it as essentially wrong *per se*, and contrary to Swedenborg. We cannot consent, therefore, that the reader's attention should be diverted by Prof. Bush's complaints of persecution on the part of the Magazine and of the "Boston brethren,"—complaints as groundless and unjust as they are irrelevant to the subject. All such efforts to change the character of the discussion and draw us into a personal controversy, we shall, therefore, pass over as unworthy of a reply.

And, in the mean time, we trust that receivers of the heavenly doctrines will continue to cherish a regard for consecrated church edifices, as important and appropriate means to high and holy uses; and that they will also hold to the doctrine, that teaching from the pulpit should be upon earth, as we learn from Swedenborg that it is in the heavens, the appropriate sphere of ministers alone. Let us also learn to regard the sacraments as most holy for what they are in themselves, in their origin, their signification, their correspondence, and in their divine appointment. And, in order that they may continue to be holy in their descent and observance among men, we trust that their administration may continue to be guarded from profanation, by being still committed

to a distinct and consecrated class, who shall be first set apart and duly inducted into the priestly office.

But there is one portion of Prof. Bush's personal history, which is so intimately connected with the subject of these remarks, that we shall offer no apology for referring to it; especially as he has himself introduced it by intimating that we should have been less offended at his course, *if he had applied at the proper ecclesiastical college for his diploma.* (p. 358.) For it is to be borne in mind that these peculiar views upon the subject of the ministry and the sacraments, are put forth and defended by one who has not scrupled to take upon himself the duties of a minister in the New Church. The following is extracted from Prof. Bush's own statement, as contained in the Repository for July, 1849.

"On being invited to take the pastoral charge of the first Society of the New Jerusalem in this city, it was intimated to me as the earnest desire of a majority of the members that I should receive ordination in the usual way, as the Society was in connection with the General Convention and wished to adhere to its rules, and as it would moreover give them more freedom in receiving the ordinances as administered at my hand, a service for which they had, previously, after Mr. Barrett's removal, been dependent on the kind offices of others. To this I replied that I had no objection to the measure, provided it could be done in such a manner as not to compromise my conscientious sentiments in regard to the nature of the rite itself—that I did not regard the ceremony of ordination as *creating*, but simply as *recognizing*, official character in the Church—that I claimed to be already a minister of the Word in virtue of what I ventured to regard as a knowledge of the truth and a love of the uses of the New Dispensation, together with some degree of fitness on the score of attainments for the work of teaching—and that I could not consistently consent to any ecclesiastical act, which would naturally be construed as an admission on my part that I looked upon the Convention in any of its branches as the primary source or necessary medium of ministerial function. I remarked, moreover, that as I believed the general impression in the Church, founded upon its formula of inauguration, was that such was the prerogative of the Convention, I could not feel free in my own mind to receive ordination at the hand of any ordaining minister of the Convention *as such*, but that I would readily receive it at the hand of any such minister in his private and independent capacity, provided he could so far accord to my views as to perform the rite simply as an act of recognition and fellowship, an acknowledgment that he looked upon me as called of the Lord to take part in this ministry.

"After some deliberation the Society saw fit to comply with my wishes in this respect, and I accordingly communicated with the Rev. Dr. Beers on the subject, stating to him what I stated to the Society as to the conditions on which alone I was willing to be ordained. To these conditions he saw fit to assent, and I was accordingly ordained by him at the time and in the form specified below, the reverend brother's health being then so infirm that the ceremony was performed in his own house, though in the presence of a worshipping assembly. The following is a copy of the certificate.

"At the unanimous request of the first New Jerusalem Church and Society of the city of New York, also with the consent and direction of the united society of Danby and

Ithaca, and at the request of the Rev. George Bush to be ordained — I did on Lord's day, August 20th, 1843, ordain the said George Bush to take the pastoral charge of said New Jerusalem Church Society in the city of New York, agreeably to the following form, viz.

"My beloved brother, our blessed Lord, by and through me as a medium, ordaineth you a Minister in his New Jerusalem Church, with primary reference to the pastoral charge of said Church in the city of New York, and wheresoever his providence may direct you; to perform the various functions pertaining to the ministry, to teach the doctrines of the new and last dispensation of the Church, administer the Holy Supper, celebrate marriages, baptize in the name of the Lord, organize societies, ordain ministers wherever the interest of the New Jerusalem Church shall require it, and attend funerals, and also the many other nameless things that may occur in the discharge of your ministerial duties.

LEWIS BEERS, Minister N. J. C.

"There was, I presume, a clear understanding of the matter throughout. I had explicitly made known my views to the Society, to Dr. Beers, and also to the congregation present on the occasion, as I took an opportunity before the ceremony was entered upon, expressly to declare that in the rite about to be administered I did not consider myself as receiving any new authority as a minister of the Word, but simply as complying with an orderly form of recognition by which I was acknowledged as already such a minister by the Lord's appointment.

"As to the formula recited above, it was not submitted to my inspection before being uttered over my head, nor do I know that I should have felt the least objection to it if it had. I had fully explained the sense in which I understood, and would have others understand, the word 'ordain,' as employed in my own case, and it was fair to presume that the ordainer's sense of it coincided with mine.

"I could fain hope, after this candid statement, that my proceeding in this matter may give no offence to my brethren whose deliberate convictions on this subject I respect, while at the same time I cannot assent to them, so far as they are opposite to what is stated above — a statement which I have felt constrained to make in order to relieve myself now and prospectively from any sinister charge of inconsistency in view of any thing I have said or may say on the subject of the New Church ministry, in regard to which it is not improbable that my views differ essentially, in many points, from those of my brethren."

From the above it would appear that Professor Bush did not regard any act of inauguration as necessary previous to his entering on the duties of the ministry. But the New York society made it a sort of condition, that he should be ordained, for the sake of adhering to the rules of the General Convention, and also that they might feel free to receive the ordinances at his hands. He acceded to their wishes, but only on certain conditions, which he evidently regarded as of vital importance. Let us look at them. In the first place, the rite must not be performed by an ordaining minister of the Convention *as such*, but in his private and independent capacity; and secondly, it must be done under a protest against its efficacy in conferring any authority whatever, and in the face of a distinct claim on the part of the candidate, that he already was a minister by the Lord's appointment. To proceed under such circumstances, attaching the ordinary meaning to the language

used by Professor Bush in the statement of his views, would seem little better than a solemn mockery. And, though he might have had some reason to expect that the ordainer's views agreed with his, yet it is evident, from the form which was used, that there was a wide difference between them. For though there was evidently an attempt on the part of Dr. Beers to accommodate to the circumstances as far as possible, it is equally plain that his language, by any fair interpretation, means much more than Professor Bush had stipulated for. It is not wonderful, therefore, that he should have felt constrained, from a sense of consistency, to apprise the reader, that the formula was not submitted to his inspection before it was uttered over his head; and though he supposed that he might not have objected to it, we cannot but think that it must have sounded strangely in his ears. For Dr. Beers did not use language implying merely an acknowledgment or recognition on the part of the Church, of what had been previously done by the Lord, but he distinctly declared that the work of ordination was then performed by and through him as a medium, while uttering words which he deemed suitable, and while performing the corresponding and significant act by the imposition of his hands.

We therefore venture to "presume," that there was *not* a clear understanding of the matter throughout; but, on the contrary, that Prof. Bush understood it in one way, and Dr. Beers in another. And our own view of the case is, that it would have been better that he should have assumed the responsibilities of the office without any rite whatever, as we understand he at first proposed to do, rather than to have gone through the form of a solemn religious ceremony, while at the same moment he was doing all he could to render it completely null and void, by openly denying both its necessity and its efficacy. We say that no ordination at all would seem to be preferable to this; for then there would be no misunderstanding in the case. Everybody would know on what ground he stood, and whence he professed to derive his *official character*. But in that case there would doubtless be a want of freedom in receiving the ordinances at his hands, as was so plainly manifested by the New York Society when they insisted that he should "receive ordination in the usual way," and who, we presume, supposed that this their *earnest desire* had been virtually complied with. So, too, as we conceive, may the same want of freedom now be felt by those who examine the case carefully; for it must be a difficult question to determine whether this

most remarkable ordination was in reality something or nothing.

But in this we are not now contending for the authority of the Convention, and denying that of Dr. Beers, but only referring to the nullifying effect of the recusant state of the candidate, or, as he would himself have it, of *the already appointed minister by Divine Authority*. As it appears to us, therefore, the question is not whether Prof. Bush "applied at the proper ecclesiastical college for his diploma," but whether he ever applied anywhere for it, or even allowed it to be thrust upon him.

C. R.

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## INTELLIGENCE AND MISCELLANY.

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### PENNSYLVANIA ASSOCIATION.

The twelfth meeting of this Association was held at Frankford, August 29th.

Delegates and members were in attendance from Delaware Co., Philadelphia, and Frankford; and Mr. W. M. Chauvenet, of Annapolis, and Mr. Edward O. Hinkley, of Baltimore, who were present, were invited to take seats with the members of the Association, and participate in their deliberations.

Divine worship was performed by Rev. Isaac C. Worrell, and a sermon preached from Matthew XVIII 18, 19; after which Rev. James Seddon, Presiding Minister, administered the Most Holy Ordinance of the Lord's Supper. Communications were presented and read, from the Societies composing the Association, from the Presiding Minister, and Rev. A. E. Ford, and referred to appropriate committees. The usual business was transacted; and the concluding services were conducted by Dr.

E. A. Atlee, who read a portion of the Word; after which the 35th Glorification was sung.

The next meeting will be held at Upper Darby, on Easter Monday, 1851.

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### A WRITTEN LANGUAGE IN WESTERN AFRICA.

One of the Sierra Leone agents of the Church Mission Society of London, the Rev. Mr. Koelle, has discovered a written language existing in the interior of West Africa,—the Vy Language. Mr. Koelle says that the alphabet consists of about one hundred letters, each representing a syllable. The new characters are said to have no analogy with any other known. Mr. Koelle has taken a passage on board a vessel going to the nearest point from which the Vy nation can be reached, with the resolution to investigate fully this interesting discovery.

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## OBITUARY.

DIED, at Waltham in this State, on the 27th of September, of consumption, Miss SARAH HOBART, aged nineteen years and one month.

Miss Hobart's father is well known in the Church, as the author of a life of Sweden-

borg, which has passed through several editions and been widely circulated. He was on board the steamer Lexington when it was burnt in Long Island Sound, in January, 1840, and died there. Her mother survives her. Miss Hobart became a member of the Boston Society of the New Jerusalem, in April last.

Her uncommon loveliness of person seemed but the transparent covering of a singular sweetness and purity of character. Educated from infancy in the doctrine and life of the Church, and guarded through the perils of childhood and early youth with the most watchful assiduity, she has passed away in the first stage of womanhood. They who were nearest to her can feel no regret for their want of care, or for its inefficacy; for no hour of her brief life has left any but very pleasant memories.

Her death brings to mind one of the most beautiful of the tales of ancient Greece. An Athenian priestess, on the occasion of some religious celebration, was ascending in her chariot the hill upon whose summit stood the temple where she ministered. Her sons unyoked the horses, and drew the chariot up the hill. She prayed that they might be rewarded for their filial piety; and a response was given, that they must sleep that night in the temple, and before morning they should receive the best gift that Heaven could bestow. In the morning, she found them dead in their bed; and, rushing into the sanctuary, she poured forth the agony of her grief; and there came from the inmost oracle these words, "They whom the gods love die early."

It is not strange that these words became a proverb, nor that this proverb should have been often repeated in all ages. For that divine Providence which foresees the early death of those who will be called home in their youth, perhaps generally guards them from early errors or vice; and when they are taken, they may well seem to be selected as the fairest and sweetest blossoms. And when we look at one upon whom life has not yet pressed heavily, and who is going through the gates of death to certain peace, and away from the conflicts, the dangers, the labor, and the sorrow, which must be theirs whose lot it is to bear the burthen and heat of the whole day,—it is natural that we should feel as if death were to them more than a common blessing. But we should not rest in these views; we may rise to those that are better and higher. Our Father loves the young who die early, because he loves all,—but with an infinite, and therefore an equal love. Some he appoints to a use which will be better performed if they breathe little of the air of this world, and go very soon to a celestial home. For others, it is better that the experiences and lessons of childhood should be theirs; and then they go and bear with them the results of these lessons; and, as they grow up in heaven, the elements of human life, which are necessary to its fulness, and of which they could know nothing here, are added to them there. To yet others another lot is given. They go through infancy and childhood. Their footsteps reach and pass the first limit of adult life,—not so far as to feel its weariness and bear upon their souls its stains, but yet so far that the germs of a completed life are living and opening within them; and development, not addition, brings them to the fulness of spiritual stature. We must not forget that the love of God is equal because it is perfect. But, remembering this, we know not why we may not look upon it as a peculiar manifestation of the divine Beneficence, when we see the fairest fruit gathered for heaven in its earliest ripeness, before the finger of decay has touched it; when we see one like Miss Hobart, bearing into the other world her opening womanhood, as spotless as the closed buds of infancy.

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